

KIM JONG IL

SELECTED WORKS

A NEW ERA REQUIRES A NEW IDEOLOGY

Talk to Students at Kim Il Sung University

July 19, 1963

Today we held a heated seminar on philosophy.

A student praised Marx's contributions to the development of the history of human thoughts, on the basis of *The Funeral Address in Front of Marx's Grave* written by Engels. He spoke highly of Marx's ideological achievements, and said that after his death people could apply and develop his theory in keeping with the changed circumstances and environment but none of them could develop a new theory. This shows that some students are still bound by a dogmatic way of thinking.

Marx clarified the law governing the development of human society by creating the materialistic concept of history, and the law governing economic activities in capitalist society by advancing the theory of surplus value. These can be called two great discoveries by Marx in contributing to the development of the history of human thoughts.

Engels thought so highly of Marx's feat in advancing the law governing the development of human history, that he compared it to Darwin's discovery of the theory of evolution. His appreciation is reasonable to some extent. However, Darwin's theory of evolution and Marx's materialistic concept of history cannot be considered as perfect and allowing no room for further development.

Ideology and theory develop as history advances. They can be supplemented with a new proposition, and sometimes a fundamental change can be brought about in their principles.

A fundamental change in principles cannot be effected at any time.

Although Lenin developed Marx's theory in keeping with the new historical conditions in the era of imperialism and thus enriched the treasure house of Marxism with new propositions, he did not bring about a fundamental change in its principles. This is because both Marx and Lenin lived and worked in the era of capitalism, though at different stages of the development of capitalism. Lenin did not discard any of Marx's principles, nor did he add a new one to them. He only developed Marxism onto a new, higher stage to meet the historical conditions of the era of imperialism.

The revolutionary ideology of the great leader Comrade Kim Il Sung does not merely supplement Marxism-Leninism with new theories; it is an original ideology which is based on fundamentally different principles and has been newly developed and systematized on the basis of them.

The leader's revolutionary ideology is the guiding ideology of the working class of our times and a new and original great ideology that goes beyond the principles of Marx and Lenin.

The historical position of an ideology is determined by the requirements of the times it reflects and the new aspects it contains.

A new era requires a new ideology.

The leader's revolutionary ideology is a new guiding ideology reflecting the requirements of our times. As he said, the present is neither the era of capitalism nor the era of imperialism; it is a new historical era in which capitalism and imperialism on a worldwide scale are going downhill and socialism and communism are emerging victorious.

By creating a new, original ideology which has brought about a fundamental turn in the development of the revolutionary ideas of the working class, the leader rendered a truly great service to the development of human thoughts.

Engels praised Marx for his two discoveries, saying that a person could be called great if he had discovered one of such things in his lifetime. Marx could make such discoveries as he relied on the principles of dialectical materialism. However, it is difficult to say that the discovery of dialectical materialism is Marx's achievement in its

entirety. Engels had reasons for excluding it from Marx's achievements.

Frankly speaking, Marx advanced dialectical materialism by combining Hegel's dialectics and Feuerbach's materialism in an organic way. It would be inappropriate to say that by advancing the principles of dialectical materialism Marx fully established the fundamental principles of the world outlook; it would be reasonable to say that he applied those principles to social history and economic life in capitalist society so as to create the materialistic concept of history and the theory of surplus value.

The creation of our leader's revolutionary ideology is totally different from that of Marxism. It is a great discovery incomparable to the scientific discoveries made by preceding thinkers.

The leader created his revolutionary ideology by reflecting the requirements of our times, a new historical age, and, on the basis of this, he developed all the theories for the revolution and construction onto a new, higher stage.

We must resolutely rid ourselves of the dogmatic and sycophantic ways of thinking and study all problems on the basis of the leader's revolutionary ideology and from the firm standpoint of a Juche-oriented outlook on the world.

We should maintain an unshakeable confidence in his revolutionary ideology as a great ideology representative of the new era.